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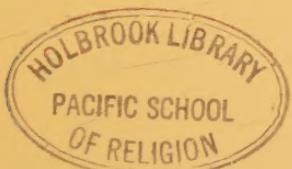
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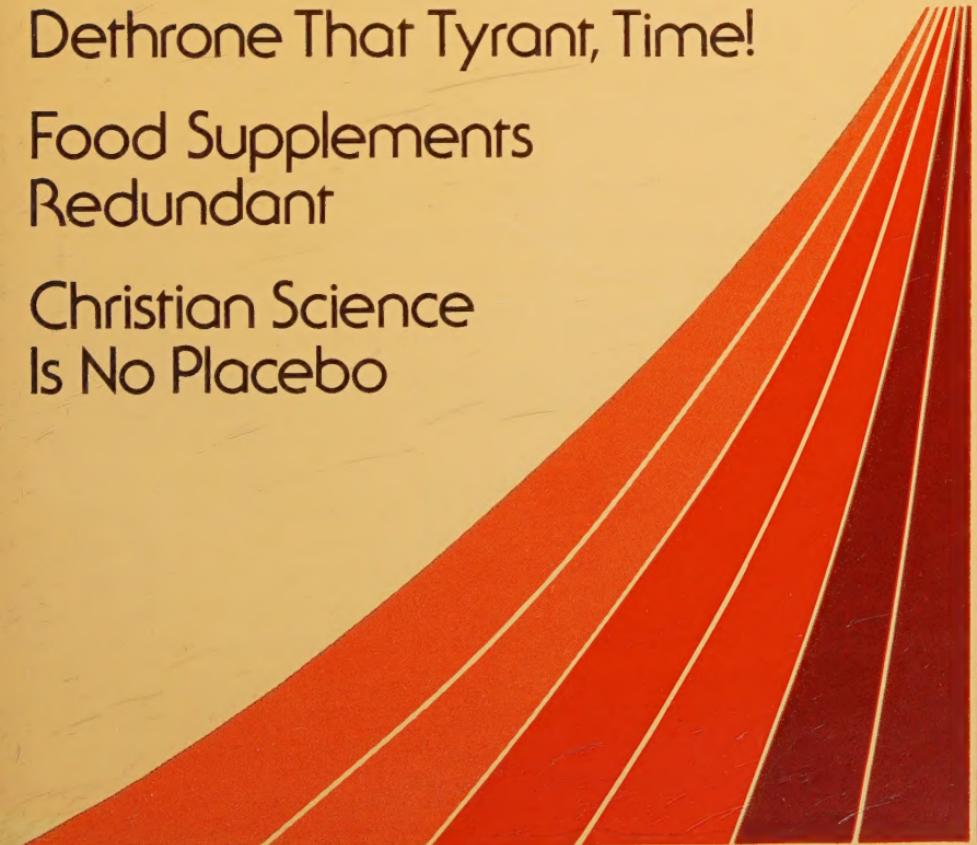
"What I say unto you I say unto all, WATCH."—Jesus



Dethrone That Tyrant, Time!

Food Supplements Redundant

Christian Science Is No Placebo



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[The next issue of the *Sentinel*, December 19, will include articles and an editorial focused on the Lord's Prayer.]

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Christian Science Is No Placebo

HELEN C. MOON

Christian Science healing is not a sugar pill. It is not homeopathy, nor is it a faith cure. Christian Science practice is Christian healing as practiced by Christ Jesus.

All who honestly attempt to heal—whether as medical doctors, faith healers, or even witch doctors—share with Christian Scientists a desire to relieve humanity of pain, destroy disease, silence sickness. The methods differ radically.

Christ Jesus healed "all manner of sickness and all manner of disease among the people."¹ He also, through the action of spiritually reflecting the presence of God, raised the dead and solved the fundamental problems humanity faces. His thorough and precise understanding of the nature of God as Spirit, the nature of man and the universe as entirely spiritual, and the relationship of God to man as Father to son gave him access to divine power. The intelligent understanding and impartial spiritual love expressed

by Jesus are totally distinct from blind faith in a mysterious, ambiguous deity or faith in drugs, charms, or people.

In recent years, the medical faculty has come to realize that the human mind is a powerful element to be reckoned with in treating bodily ailments. Recent, extensive experiments with placebos have aroused doctors to reconsider their approach to drugs.

“Placebo” is a term for a dosage containing no drug or active element—a substance such as a sugar pill—which, according to medical theory, is harmless and of itself helpless to heal the human system. However, the patient believes that he is receiving a powerful drug when the placebo is administered. Unaware of the deception, he then may respond exactly as medical belief expects he would to an actual drug—and recover accordingly.

This is not new in medical practice, but formerly doctors assumed that only cases of imaginary sickness or hysterical symptoms could be handled by placebo therapy. In recent years, however, experiments by reputable medical doctors have proved that the “old sugar pill” is effective in cases of so-called real pain and real disease. This year, a report published in the *Proceedings of the Mayo Clinic* said: “From antiquity to this era of medical enlightenment, (the) placebo has been the single most potent and versatile tool for relieving the sufferings that man is heir to.”² The seeming power of the placebo explains much of the success of medicine men, charms, incantation, pagan magic, and some so-called religious cures.

In all these approaches it is evident that the patient is cured by his own belief—in the doctor, the drug, the charm, the incantation, or whatever the signal may be. Research into the placebo phenomenon is most useful because it reveals the mental nature of disease and the need of a mental approach to its cure.

But this is definitely not the method put forth by Jesus. It is not spiritual healing. Nor Christian healing. Christ Jesus never gave drugs of any kind. His life, teaching, and practice were frankly and precisely focused to arouse trust in God as infinitely good Spirit.

Before her discovery and founding of Christian Science, Mary Baker Eddy had experimented with homeopathy, since allopathic medicine had disappointed her thoroughly in her search for health. Her experiments in homeopathy caused her to lose faith in drugs. She writes: "The highest attenuation of homœopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug."³

The human mind is not reliable, nor is mere human faith safe. A devout Christian, Mrs. Eddy knew the dangers of trusting the human mind. She knew that this mind, being susceptible to hypnotic suggestion and sensory illusions and being dependent upon impressions drawn from limited experience or the bias of education, is hardly a trustworthy agent. Mrs. Eddy's deep and natural trust in God, the divine Mind, led her to discard homeopathy, bypass placebo therapy, soundly reject hypnosis, and settle her faith in God, divine Love, as infinite intelligence, capable of caring for His own creation. She explains: "The difference between metaphysics in homeopathy and metaphysics in Christian Science consists in this forcible fact: the former enlists faith in the pharmacy of the human mind, and the latter couples faith with spiritual understanding and is based on the law of divine Mind. Christian Science recognizes that this Mind is the only lawgiver, omnipotent, infinite, All. Hence the divine Mind is the sovereign appeal, and there is nothing in the divine Mind to attenuate. The more of this Mind the better for both physician and patient."⁴

Mrs. Eddy understood God to be infinite, intelligent Love, the divine Mind, which is entirely good and creates ideas in its own likeness, reflecting goodness in every way. Man and woman, as ideas of God, reflect all that God includes: all right ideas, all qualities of wisdom, love, beauty, intelligence. Her desire as a healer was to bring this grand truth of God and man and these inspiring spiritual facts to bear on human problems as did Jesus.

The important word here is "truth." Placebo therapy does not rely on truth—human or divine—to cure the patient. To effect such a cure, the doctor must deceive his patient—trick him! This fact disturbs many honest doctors who, in the first place, do not

like to lie and, in the second place, are concerned about the effect such deception can have on the doctor-patient relationship.



The placebo effect has been called a kind of self-hypnosis. Believing and responding to the stimulus of illusion is always a state of mesmerism, whether the illusion originates in medicine, theology, or faith cure.

Deliberate use of hypnosis is extreme deception, casting out one belief with another belief. This is dangerous. The patient is already suffering from a delusion. How can he be helped by putting him deeper into delusion? Hypnosis weakens the will and transforms a thinking human being into a potential slave. Yielding consent and obedience to one hypnotic suggestion, however apparently good the suggestion, weakens the resistance to all suggestion, however evil.

The influence of the divine Mind arouses and awakens mankind through divine revelation and the explanations of Christian Science, not through suggestion. One does not need to be deceived into believing Truth! One can be informed of Truth. God, being intelligent and loving, creates only good. Evil is a hypnotic illusion, induced by ignorance of the divinely good nature of the universe.

Obviously, matter is the opposite of Spirit. The Christ Science teaches that Spirit, Mind, is almighty, all power; that is, all energy, influence, and force. Power, energy, influence, and force are essential to substance. If these are spiritual, then true substance is spiritual. The scriptural assertion "The Lord God omnipotent reigneth"⁵ simply states that almighty Spirit controls, creates, and constitutes all substance. Christian Science wholly accepts this premise and practices healing frankly and firmly on this basis. Cancel false beliefs by introducing spiritual facts into human consciousness and the mental form called the body will respond by imaging forth health.



The divine Mind has complete control over the entire human concept, both mind and body. As the only Mind, God has complete

jurisdiction over all that we call human or material thought, so long as that thought appears. Disease is a mental state induced by ignorance, fear, hatred, sin, sorrow. The unease of the mental state is imaged forth on the body as painful and destructive symptoms. The cure for the symptoms is to treat the cause: truly to destroy the fear, hatred, sin, or sorrow—not to dose the body or fool the mind. Christian virtue and love go to the root of the trouble—the fear and belief in evil—and cast it out with the assurance of the omnipotence of God's love. To understand God and our uninterrupted relationship to good is to abolish fear and sin and sorrow.

God is the unseen but tangible presence, intelligence, and Love, available to each and all through prayer and its corrective thought-processes. All negative elements of feeling are vulnerable to the realization and expression of the ever-present qualities of divine Love. Human ignorance makes sick, and the qualities of the divine Mind—understood and expressed—make well.



Christian qualities of character, honesty, faith in good, and unselfed love—Mind's qualities in human expression—are natural medicines. Everyone possesses these qualities within consciousness—although they may be unrecognized. They are brought into action by understanding that we are each God's expression, at one with divine Love in our true selfhood. The Christ is the divine nature of each and all of us. Within consciousness Christ, Truth, is active as the fountain of health and happiness. Ignorance cannot forever hide from us the safe, secure, pure, perfect, and permanent being each one of us truly is.

This perfect selfhood is forever in perfect relationship to God, the Holy Spirit. God is the source and substance of all being. Good is our true cause and condition. Thus God is our only physician. Mrs. Eddy writes: "Healing has gone on continually; yet healing, as I teach it, has not been practised since the days of Christ." She continues: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death, you demonstrate the allness of God.* This

difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught.”⁶

Reflecting divine intelligence in our thought and feeling, we can, in a sense, be our own doctors. How? By grasping the ramifications of these truths of God and man and proving them in life. When we understand God and our relationship to Him and express His qualities, we can give large doses of love to our estimate of our neighbor: we can express Christian virtue, morality, and the qualities of purity and love. We can dislodge evil beliefs with our confidence in Christ and trust God’s mandate for each and all of us to have a happy, healthy, harmonious, eternal life in Spirit and in Truth.

¹ Matt. 4:23; ² Quoted in *The Wall Street Journal*, August 25, 1977; ³ *Science and Health with Key to the Scriptures*, p. 153; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 108; ⁵ Rev. 19:6; ⁶ *Unity of Good*, pp. 9–10.

Nothingness Is Powerless to Resist Somethingness

MAUREEN GENTRY KEWLEY

There has always been resistance to Truth. Christ Jesus found that his teachings were unacceptable to the Hebrew leaders. Mrs. Eddy hoped that her discovery of the Science of Christianity would be welcomed by all Christian churches, but instead it was largely misunderstood. And still today materialistic ideologies and systems resist religion based on the allness of Spirit, God.

Even among committed Christian Scientists there may some-

times be resistance to regular study of the Lesson-Sermon and to deep study of the Bible and Mrs. Eddy's writings. It is by such prayerful study, however, that one is able to grow in spirituality and gain the understanding of God and of man as His expression, which heals.

Dictionary definitions of the word "resist" include *obstruct*, *oppose*, and *withstand*. Looking up these words in Concordances to the Bible and Mrs. Eddy's writings reveals many interesting facets to this question of resistance. It soon becomes clear that man does not resist Truth. As the expression or reflection of God, who is Truth itself, how could man resist his own nature? It is Adam that resists: the mortal belief that we live in matter and have a mind or intelligence apart from God. Mrs. Eddy says, "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction."¹

It is this sense of being a mortal created from dust, who willfully disobeys divine commandments, that opposes Truth and seems to separate us from our Maker. It is the mission of the Christ to roll away this stone from the mouth of the sepulcher and reveal man as spiritual, immortal, and inseparable from the Father. This resurrection of thought quickens the understanding and enables today's followers of the Christ to *accept* Truth—and prove its accuracy through spiritual healing.

The twenty-first chapter of Luke's Gospel tells how Jesus prophesies to his followers the resistance they will encounter in others, the trials that will befall them—how they will be brought before those in authority and asked to account for their religion, which the state will not find acceptable. But, he tells them, they are not to be afraid or concerned about how they should reply: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."²

These prophecies were fulfilled in the case of Stephen, the first Christian martyr. According to Luke's account in Acts: "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the

wisdom and the spirit by which he spake. . . . And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.”³

The name “adversary” is often used in the Bible as a synonym for Satan, the devil, or evil. This belief in a power apart from God is what opposes and disputes. But by claiming our oneness with the only true Mind or source of intelligence, as God’s expression, we can deal effectively with all the disputings of the adversary. If we find ourselves called upon to account for our faith to the skeptical or even hostile inquirer, let us heed the Master’s instructions. It is no use thinking out pat answers in advance. This is often human will and may lead to wordy battles. A moment’s silent communion with the Father, however, will enable us to be the channel for the gentle rejoinder of divine Love that will meet the inquirer where he is, presenting the truth to him in such a way that he will respond.

The first commandment given by Moses was to have only one God. This was the basis of Jesus’ preaching and is central to the teachings of Christian Science, which unequivocally declares God’s allness and the consequent nothingness of evil. And because evil’s nothingness has been proclaimed to this age, the adversary, or devil, opposes the revelation. This opposition may take many subtle forms: apathy, indifference, comfort in matter, intellectual pride, self-will, and self-justification. But evil is nothing; hence it is powerless to resist Truth. And its claims to do so will steadily lessen in proportion to our comprehension of this fact, in proportion to our daily faithfulness and alertness in refusing to accord reality to evil, and our readiness to withstand or stand up to its empty pretensions.

Human experience is the result of human thinking, so by controlling our thought we control our experience. Therefore, the way to deal with resistance to Truth in ourselves and those we encounter is to discipline our thought by understanding that that which is nothing cannot resist that which is something, indeed everything—*infinite, divine Truth.*

¹ *Science and Health*, p. 338; ² Luke 21:15; ³ Acts 6:7, 9, 10, 15.

Dethrone That Tyrant, Time!

VIRGINIA L. SCOTT

Have you been battling disease or some other trouble for months, or even years?

The difficulty is a lie about you, and it is no more true today than it was in the first moment you were concerned about it. It was a lie then, and it is a lie now.

If you are unfamiliar with Christian Science, you may find these statements startling. But as one learns to understand this healing religion—a religion in complete harmony with the teachings of Christ Jesus—it is not difficult to grasp its logic and provability, and its basic premise that because God, good, is All, evil is unreal.

The fact that a lie has been told for a long time does not thereby make it any truer. A lie is always a lie. It can never become true; it can never become more convincing just because of the length of time it has been suggested or accepted. If time seems to have made unseeing the lie harder, this is only because mortal mentality has mistakenly credited time with that ability. The fact about a lie is that it was not true when it first appeared, has not been true during the intervening period, is not true now, and never can become true.

If one is striving to overcome a tenacious illness, the suggestion sometimes comes: "I've been struggling with this for such a long time." Students of Christian Science learn that time is not a factor in healing. God, the ever-present, ever-loving Father of us all is, has been, and forever will be supremely, completely good. He provides us continually with perfection, health, joy, and dominion. Since God, Principle, never changes and all that is real emanates from Him, we can see that the length of time during which some particular problem has been confronting us is virtually irrelevant to its solution.

God and His perfection have been present right along, and all

that has been or is needed is a clearer concept of essential truth. Regardless of the time that has elapsed, healing is presently available and can be realized. In order to cure a disease of long standing we need to be very sure we are not mentally bestowing importance and influence on a belief in the power of time, for it is not, in reality, a power at all. Mrs. Eddy begins her definition of "time" in the Glossary of *Science and Health* with two words: "Mortal measurements."¹ Man made in God's image and likeness is not fettered by power falsely attributed to time.

Jesus was able to heal serious diseases in a moment because he never accepted the lie that disease was real. Time was not a condition in either the disease or the healing. To a man who had been incapacitated for thirty-eight years he said, "Rise, take up thy bed, and walk."² And the crippling condition that had seemed so real for all those years vanished at once. The belief that the duration of a difficulty is a deterrent to healing was proved to be without foundation.

Jesus' disciples also cured disabilities that had persisted for many years—even from birth. Nor was time an obstacle to the healing activities of the ancient prophets, who lived centuries before the time of Jesus. All these men were strengthened by their faith in God's allness and their consequent perception of the powerlessness of evil influences, regardless of what the physical evidence presented. The Principle by which they healed is forever, for it is God; it is just as present now as it was before or during Jesus' ministry. Mrs. Eddy writes, "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."³

If a spiritual fact is true—and every spiritual fact is—it is true right now, and when we recognize and acknowledge this, healing follows. No lie claiming the existence of a discordant condition yesterday, last week, or ten years ago can interfere with or influence the scientific removal of that false belief right now. The clear realization, through scientific prayer, that all evil is a lie opens the way to complete healing at once.

Someone may ask: Why, then, is not all Christian Science healing immediate? Only because we don't always realize the truth clearly, quickly, or thoroughly enough. But just as the mistake we make in an arithmetical reckoning does not indicate a fault in the rules of arithmetic, so our failure to fully understand God, the scientific Principle of Christian Science, does not invalidate this Science. In a case where a healing is not quickly achieved, faith, patience, confidence, and persistence in knowing and applying to the situation what is true of God and man will surely bring the healing. Refusal to be impressed by the length of time some problem has been in evidence is a giant step toward its solution.

The truths of Christian Science are as applicable to mental or moral challenges as they are to the ones called physical. Regeneration is always at hand, and a past history of unhappiness or wrong actions cannot delay healing when we declare and affirm the allness of God, the one Mind; when we recognize that an erroneous past is an untrue past; and when we prove that we have separated ourselves from the error.

Through our realization and demonstration of the truths of divine Science as taught by Jesus and set forth in Mrs. Eddy's writings, we are enabled to heal even the most stubborn belief in sickness or sin. And the false claim of time as an influence on a case is destroyed when we recognize that time is simply one phase of the erroneous belief in mortality, or a supposed life apart from God. We can joyfully claim our exemption from the supposed power of that would-be tyrant, time. We can respond to Mrs. Eddy's call: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!"⁴

¹ *Science and Health*, p. 595; ² John 5:8; ³ *Science and Health*, p. 135; ⁴ *ibid.*, p. 227.

"Spirit is supreme. Matter is nothing."

Dividing That Unifies

HELEN L. CONNELLY

Margaret was working on her doctorate in education, and part of her work each semester was to take a group of college juniors on a camping trip. They went even in winter; enclosed buildings provided the sleeping quarters. The expedition, part of their teacher preparation, had a number of objectives: to get to know themselves better, to have a growing, unifying experience with other members of the group, and to see how the outdoors could be made relevant to children.

It was against camping policy to take along either liquor or marijuana. Previously none of the young people Margaret had accompanied had presented that particular problem, but rumor had it that this new group was different. Although it was not convenient to talk with them as a unit beforehand, she did have a quiet talk with one young man and asked him to remind the rest of the group of the camping rules.

Margaret, a Christian Scientist, knew that the same Mind that governed her was also governing them. She decided, "I am not going to moralize or preach or tell them what the rules are. They know the rules. I am going to expect them to be responsive to their God-given sense of right." In further prayerful thought before the trip she affirmed that God's will, not human will, was governing them all. They were under the care of God, divine Mind, the One who provides all intelligence, wisdom, and good judgment.

Though most of the group might think of themselves merely as young adults subject to human whims and temptations, Margaret perceived that in their true being—as spiritual ideas created by God, who is good—they could express only goodness. She remembered the Bible verse, "Create in me a clean heart, O God; and renew a right spirit within me."¹ Since God's eternal newness

is constantly present and communicating itself to His creation, she reasoned, man's consciousness is filled with spiritual qualities—with "a right spirit" of joy, purity, oneness, brotherly love.

When, on the first night, beer appeared on the premises, part of the group joined noisily in the drinking party. The rest obeyed the rules but felt somewhat left out. Margaret neither condoned the situation nor reprimanded anyone. She prayed silently to know the truth that would heal. Because God, divine Mind and Principle, was in control, she affirmed, only spiritual sense governed the whole group. There could be no sense of the group being divided or anyone's being excluded because Love was governing all of them. Love is inclusive, never exclusive. Love "rejoiceth not in iniquity, but rejoiceth in the truth."²

Next morning Margaret asked the counselors how they wanted her to handle the situation. "I think you should know," she said, "that someone had beer here last night."

"We know," replied the counselors. "We brought it."

"Then the responsibility of settling the problem lies with you," she said.

As a student of Christian Science, Margaret felt that *her* responsibility was to continue to stand with Principle. She knew that although there had been plenty of evidence of hurt feelings, no rift could actually develop where Principle alone was governing and directing all thought and action. Only God's power was operating. She mentally denied that any member of the group was a finite mortal, indulging in breaking rules established for the benefit of all. Each one was a spiritual idea of God, expressing only qualities of the Christ. Love alone was governing the situation.

The second night there was a unified group spirit, one of the goals of the trip. There was no beer to falsely stimulate good cheer, and the whole group went square dancing together. They left the dance with a feeling of belonging and sharing. Love's charity had dissolved the belief of separation, and Love's cohesive-ness had bound the group together in friendliness, spontaneity, and fun, replacing with one smooth skein of unity the previous tangled mess with its many unhappy snarls.

Mrs. Eddy says, "The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how

to divide between sense and Soul."³ Margaret felt she was witnessing a bit of this unwinding manifested as Love's operating law. Dividing "between sense and Soul" was a means not of dividing the class but of unifying it.

At the final evaluation session on the third and last day of camp a genuine group spirit prevailed, and no mention was made of the first night's tension and unhappiness. But the radio had been advertising that influenza was prevalent, and several of the young people, including Margaret herself, had symptoms of it.

She continued affirming silently that the one Mind alone was governing them all. She prayed all the way home, knowing that the good that had been evidenced mentally was also blessing them in what looked like a physical need. God's goodness is never reversed or nullified, she thought, no matter what human symptoms or situations appear. Spirit is supreme. Matter is nothing. Divine Mind is All. Flesh can present no conditions of itself. Good is of itself a power.

Margaret refused to believe that any phase of the young people's experience could bless them and at the same time cause them to suffer. Divine Mind, she knew, was expressing itself in the ceaseless perfection and power of good that is equal to any situation—bringing the blessing Love is always ready to give, even before the human need requires it.

The Christian Science treatment proved complete. Margaret was in her regular place as Sunday School teacher next day. And every one of the group who had been on the outing was at school on Monday morning, well and happy.

¹ Ps. 51:10; ² I Cor. 13:6; ³ *Science and Health*, p. 240.

"Expressing love is as natural as breathing . . ."

The Gift That Keeps On Giving

DORRISENE FOREMAN

You can give your child a priceless gift, regardless of your income, background, social status, environment, or education. This gift, ever in demand, never out of date, is love. It is love expressed humanly, but it is also much more—it is love in the higher, spiritual sense.

The Bible declares that God is Love. Christ Jesus' teachings bring out the importance of love; his entire healing ministry demonstrated God's love for man. Paul stresses the need for love; he writes, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."¹ And Mrs. Eddy states, "The vital part, the heart and soul of Christian Science, is Love."² Throughout history volumes have been written on the need for love. Still, this most basic quality seems to be lacking in some relationships.

Expressing love is as natural as breathing, but this is not always humanly apparent. Some individuals seem to be naturally loving; others need to learn to love, to express patience, kindness, tenderness, compassion, forgiveness, and unselfishness.

The humble desire to express more love can be fulfilled as we patiently and persistently seek to understand our unity with God, with divine Love. We can learn to know ourselves as the very expression of Love. We can prayerfully affirm that the only "I" is God, and from Him emanate only qualities of love.

Christian Science teaches us how to understand and claim our true identity as children of God. This identity is not a mortal weighing a certain number of pounds and born at a certain time. Through this Science we learn to turn away from the mortal sense of identity, with its limitations, bad habits, and shortcomings, and discern our true spiritual selfhood. Christ Jesus said, "Be ye there-

fore perfect, even as your Father which is in heaven is perfect." ³ In *The New English Bible* this verse reads: "There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds."

As we become more aware of the nature of God, we see that it is normal for the reflection of God to express love, and we realize that nothing can keep us from being a transparency for God's love.

Sometimes parents may feel they haven't been as loving and unselfish as they should have been toward their children, especially if their attitude seems to have caused some mental or physical injury. However, a sense of guilt or self-condemnation helps neither parent nor child. The parent can recognize that because ungodlike qualities are no part of God they are no part of the man of God's creating. Therefore, false qualities can be eliminated. The realization of man as the child of God and of God as the true Father-Mother helps free both parent and child from any sense of penalty or suffering. The parent's failure to express love or the child's discordant past can be seen as a lie, an illusion.

As we begin to reason from the basis of God's omnipotence, omnipresence, and omniscience, we see that evil can never be real. If God is All and God is good, then evil has no real identity.

Once an error has been recognized as false, it should be cast out of thought. A lingering feeling of guilt does a disservice to the child; it would identify him with the error rather than with God, good. Feeling sorry for our loved ones doesn't help them, because we are accepting the lie that they are not, or at one time were not, perfect children of God, loved and cared for by Him. This doesn't mean we fail to express love and compassion; it does mean we aren't sympathizing with the error.

As important as the human sense of love may seem, higher, purer spiritual love is the gift that keeps on giving. This love strips away false labels that say the child is irritable, unkind, unresponsive, a slow learner, weak, unattractive, immature, unreliable, stubborn, or accident-prone. These can be seen as false human opinions that have no authority to govern, since God is the only lawmaker. He never makes a law to harm man, His child, or to restrict man's natural freedom and joy.

By expressing this higher sense of love, parents help the child to

discern his true identity as the image of God; they help him to reject the false sense of identity and to know himself as the beloved of Love. These efforts do much to ensure the child's ultimate happiness and success.

As children mature and face challenges in school, careers, and marriage, parents become less a part of their lives. Great comfort comes from knowing that the child has been taught to turn to God under all circumstances. Nothing can separate man from the love of God. Paul wrote, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."⁴

This realization of God's all-encompassing love helps free parents from the anxieties and fear of the future that seem synonymous with parenthood. Parents can't always be there, but God is there.

When we think of all the things we'd like to give our children, let's not forget to express love; to identify our children with only the qualities of God, good; to awake them to their true, God-given nature. This love reflecting divine Love is the greatest gift we can give our children.

¹ I Cor. 13:1; ² *Science and Health*, p. 113; ³ Matt. 5:48; ⁴ Rom. 8:38, 39.

REFLECTIONS FROM A HIKE

We sent "GOD IS LOVE" flying across the canyon, then waited . . . confidently knowing the law was there and the resounding echo of "God is Love" assured.

TODAY! . . .

Send the healing message of "GOD IS LOVE"
not only flying across the canyon
but bounding over the neighbor's fence,
or slipping tenderly into a stranger's heart.
It's the calling of our Father
That echoes in us all.

PAUL DOUGLAS WHITE

Lost? Not Really!

Baron J. Woodward

People talk about things that they've lost, but I've learned through Christian Science that things can't really be lost in God's perfect world. This spiritual kingdom of God is where we always live, because it's all there is.

Because God is Mind, and we reflect that perfect Mind, we can't believe in loss. I learned this when I seemed to lose a valuable Swiss Army knife, an award given to me for being "Cub Scout of the Year." I prayed hard, trying to know that nothing could be lost in God's world. But after a while I sort of gave up and stopped praying. From time to time I would think about the knife and would pray for its return, but only halfheartedly.

About a year later I heard my mom talking to my grandmother about finding a lost sweater and how she prayed. That refreshed my memory of the Army knife, and that night I prayed to see clearly that we have one perfect Mind, which we reflect, and so we know all we need to know.

The next morning I woke up and decided to play with my construction set, which I hadn't used for a long time. When I opened the box, there was my Swiss Army knife! I was so glad and immediately thanked God. So you see, things that seem to be lost can be found again, "be it slow or fast," as Mrs. Eddy says in her prayer, "To the Big Children."*

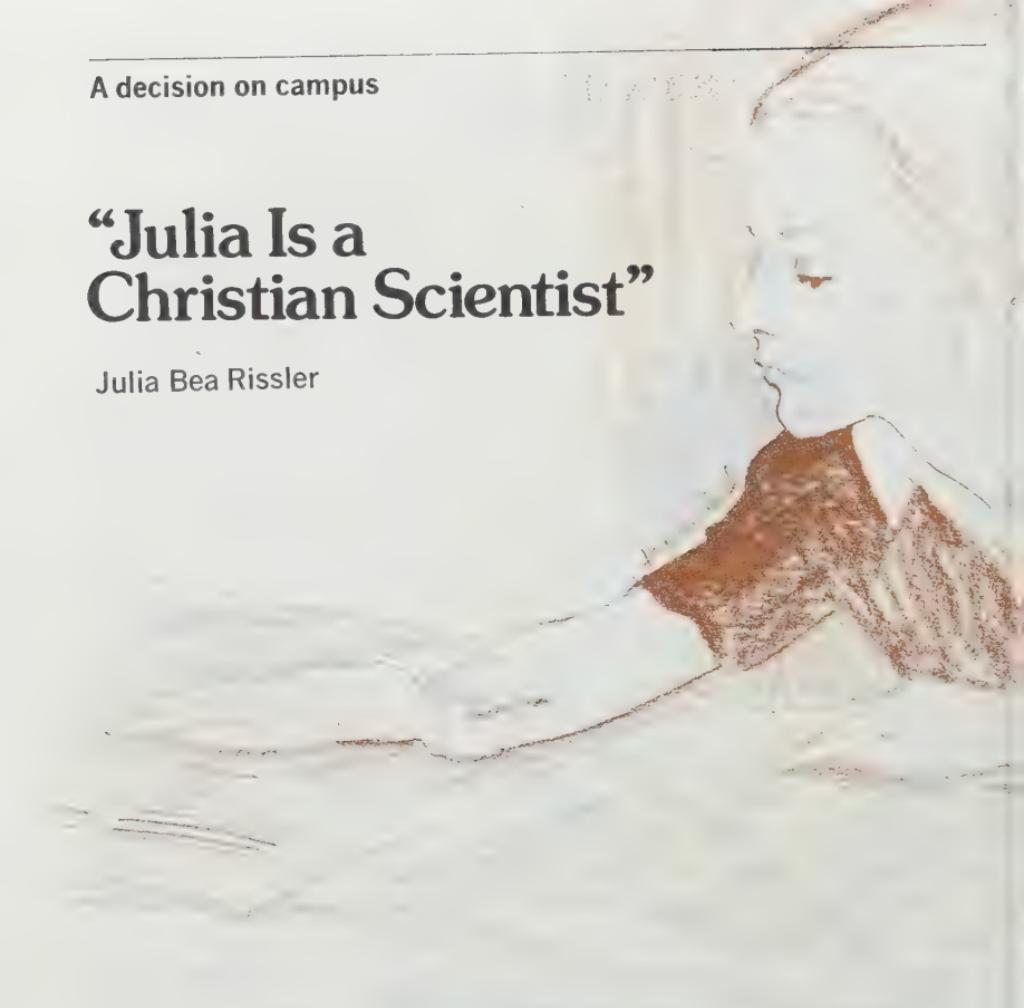
*Editor's Note: Mrs. Eddy writes on page 400 of *Miscellaneous Writings*,

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.



“Julia Is a Christian Scientist”

Julia Bea Rissler



There it was—big, bold headline, stretched clear across the newspaper page: “Julia Is a Christian Scientist.” OK, sure, I’d said I would go along with the interview about Christian Science by a college newspaper reporter. But I didn’t expect my name right out there in front in big, black letters! I was a fairly new student of Christian Science, and I wondered how some people might react.

That early Thursday morning surprise made me think rather more deeply what it meant to study Christian Science and practice it. I might be called on to defend what I believed in. I figured I’d better be ready.

I had found out about Christian Science as an older teen-ager.

And I had run into some pretty tough opposition from family and friends. At first I myself was skeptical about spiritual healing. But after studying Christian Science for a while, I found it to be practical Christianity that I could live every day.

The effect of Christian Science is like the ripples that flow out from the center of a pond when you toss in a pebble or stone. At first your efforts to understand Science may apply to a small but intense area of concern in your own life. For me there had been a lingering doubt of there being value in being Christian or religious. Then too there was an unrelenting suffering that was associated with my own timidity and fear of life. Christian Science provided a way out of the hurt and fear and made it possible for me to stand my ground and not just scurry around looking for a new hiding place.

I suppose I had grown up, like a lot of people, thinking all that counted was being mentally bright or beautiful in appearance. I was neither, I believed, and would have to satisfy myself with my lot in life and perhaps find another way to succeed. But here were Mary Baker Eddy's writings pricking my conscience, urging me on to views I had never considered, which now seemed so right and consistent with all the best I had known.

I remember reading her words: "Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man."¹

At first I had to get a dictionary and try to figure out those new words—*finite, mortal, corporeal*. But I knew and had lived with that "unsatisfied human craving for something better." And I intuitively realized that Christian Science was not focusing on the selfish and personal. It was broadening my view, expanding my hopes, and making it possible to accept opportunities and responsibilities I had been afraid of before.

A teacher who had seemed demanding and intimidating softened as I saw that he too was included in God's embrace. My impatience, disillusionment, antagonism, yielded to an appreciation of man's innate, permanent worth. Then I did what would have

been unthinkable earlier in my life. I made preparations and took initial tests for entering the Peace Corps. As it turned out, other avenues of service to humanity opened up, but such God-supported trust was new at the time, and it continued.

This was an example of the rippling effect. We can turn to Christian Science out of the most self-centered of motives. But inevitably, as we catch the deeper spirit of its teachings, we find personal limits of interest and concern giving way to deeper striving after that infinite Mind, so clearly reflected by Christ Jesus, which blesses all. The sixth tenet of Christian Science by Mrs. Eddy puts it this way: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus" ²

Paul, a rather modern apostle of Christ Jesus in so many ways, contended with self-condemnation as well as severe judgment by his peers. He often was called upon to aid some small band of Christians struggling to grasp the essentials of Christ Jesus' life and work. He wrote, "To be carnally minded is death; but to be spiritually minded is life and peace." ³ He seemed assured that his listeners would be progressively freed from fleshly limitations as they were "spiritually minded."

Nothing can shut man out from God. This spiritual fact, realized through the study and practice of Christian Science, releases us from the lie of mortality, limitation, inferiority, disease, and failure. For the student of Christian Science this discovery comes in a variety of ways, often deeply touching ways—a lingering illness is vanquished, old hates are wiped out, a quiet spiritual understanding of God as Father-Mother shows forth both power and grace.

Then the rippling circle widens, and our new, unselfish prayer touches other lives.

That Thursday morning newspaper headline didn't make problems for me. It was one more step that helped me decide just how far I would go with this new discovery of man's oneness with God. There wasn't an agonizing choice anymore, or concern over what others would think or do to me. After all, they weren't outside God's care either, were they?

¹ *Science and Health*, pp. 257-258; ² *ibid.*, p. 497; ³ Rom. 8:6.

Editorials



GEOFFREY J. BARRATT

Editor

NAOMI PRICE

Associate Editor

NATHAN A. TALBOT

Associate Editor

Developing the Might of Science

Sometimes people may feel they've come to a roadblock in their understanding and proving of Christian Science. Some people, too, may believe that Christian Science is a spent force or that humanity's general development in natural science, technology, medicine, has rendered it rather out of date. Christian Science is the evidence of immortal Truth expressing itself to mankind in the most direct, efficient, understandable way. It is never, then, Christian Science that is spent. But perhaps our spiritual sense has been neglected, or maybe it has never really been cultivated. In such a case we need a substantial change of base. Mary Baker Eddy points out, "To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound."¹

To continue along the road of spiritual growth we need to continually check our standpoint. Are we letting ourselves be waylaid by the supposed "discords of corporeal sense"? Are we yielding to "the harmony of spiritual sense" or fighting off spiritual sense because we believe its demands are too hard? We battle less—and demonstrate Science more—as we cultivate spiritual sense and listen to what it tells us of Spirit, rather than think we're mortals encased in matter and faced with an awesome struggle to get out.

What is spiritual sense? Mrs. Eddy gives us this succinct statement: "Spiritual sense is a conscious, constant capacity to understand God."²

At the heart of our spiritual sense is Spirit's consciousness of itself, and spiritual sense is therefore universal. It's available to all of us, just as Spirit is. Spiritual sense does not arise in matter, in the

human brain, or in mortal thought. Mortal thought, in fact, claims birth illegitimately in the belief that Spirit, God, does not really exist, and that all is matter and material. Christian Science teaches us how to enjoy spiritual sense, which enables us to heal. And to be healed.

Most of us know at least some people who are particularly spiritually-minded. And we may well know some people who appear to be rather at the other end of the spectrum. Mrs. Eddy makes a graphic comparison between Christ Jesus and the materialists about him. She writes in *Science and Health*: "From early boyhood he was about his 'Father's business.' His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death."³

Which camp would we prefer to be in—that of those who exercise spiritual sense, or that of the materialists? The answer, for most people, is obvious: the former.

Human thought alone is not equipped to put us on the side of spirituality. But human reasoning can yield to divine consciousness, which by its very nature does have the "conscious, constant capacity to understand God." Through Christian humility and metaphysical understanding, human reasoning progressively cedes ground to spiritual sense.

A vital metaphysical point in nourishing our spiritual sense is the realization that the very infinitude of Spirit leaves no place for a platform somewhere outside Spirit from which to view Spirit. It's our humble admission of the very presence of Spirit that feeds and extends our spiritual sense. The reasoning that starts out with matter, finity, ignorance, as its premises will have a hard time finding spiritual sense. But in the measure that our thinking takes another course—adopts the fresh, spiritual standpoint of acknowledging the presence of Spirit—in that measure it gives place to spiritual sense.

Spiritual sense is natural. Material sense and what it conveys to us are grotesquely unnatural. Neither the Principle nor the proof of divine reality can be perceived by unyielding material sense. If we're momentarily disappointed by our ability to demon-

strate Science, maybe we need to check the "instrument" we are using, to detect its effectiveness. Paul explains, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."⁴

Material sense will always be more than reluctant to admit the actuality of anything that undermines its own claims to validity. It's exercising spiritual sense that reveals to us both the Principle and the demonstration of Science. Nothing quickens more our demonstration of Christian Science in healing than the quickening of our spiritual sense. Human thought sees the proof of Science in the healing of disease and the triumphing over evil. Going further, pure spiritual sense acknowledges that Spirit has never been absent for a moment, anywhere.

And to see this is to begin developing the full might of divine Science.

GEOFFREY J. BARRATT

¹ *Science and Health with Key to the Scriptures*, p. viii; ² *ibid.*, p. 209;
³ *ibid.*, p. 52; ⁴ I Cor. 2:14.

Food Supplements Redundant

As we look over the grocery shelves of our local supermarket we see packets and cans and jars and bottles stacked high. Many of these are labeled so that it is easy to know the nutritional content of each item. And in case the homemaker calculates that her purchases lack some food element said by dieticians to be necessary to health, in another aisle there are probably more packets and bottles and jars—smaller ones—containing concentrated substances one can judiciously imbibe in prescribed quantities in addition to the regular food. Household marketing can thus become quite complicated—an exercise in mathematics.

Has the world forgotten Christ Jesus' admonition about food? He said, "Take no thought for your life, what ye shall eat, or

what ye shall drink” Then he went on, “Is not the life more than meat . . . ?”¹ As we gather up our weekend groceries we may wonder how much progress we have made toward obedience to his admonition.

Christ Jesus’ followers ate normal food according to the customs of their time. The Master gave them bread and fish to satisfy their hunger. He himself had existed in the wilderness for forty days and nights with nothing to eat. He had proved that he himself was not really dependent on food at all for health and strength. After this period of fasting the Master was hungry, but he resisted the temptation to use his God-given power to satisfy his physical craving for bread. He said to the tempter, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”² And he proved what we will eventually be ready to prove—that God’s “every word,” the message of spiritual being created and sustained by divine Principle, was adequate to keep him fit and strong without eating material food.

Jesus’ followers in this present century, aiming as they are to attain skill comparable to his in the art of healing through the power of Spirit, will not ignore the example he gave in regard to food any more than in other matters. While their present demonstration includes a willingness and an ability to eat normally, they will acknowledge as he did that it is God, divine Life, who actually sustains us. And they will look forward to proving that matter in the form of proteins, carbohydrates, minerals, and vitamins can no more support life than matter in the form of poison can destroy it, or that a lack of matter can weaken life and strength.

The Master proved this at the end of his ministry as well as at the beginning. As Mrs. Eddy says of his days in the tomb, “He did not depend upon food or pure air to resuscitate wasted energies.” And she continues farther on, “His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense.”³

Before his burial Jesus must have lost much blood. But without special diet—without any food at all for three days—he walked out of the tomb strong and well. This proof of Spirit’s power must be for all time a sign to seekers of strength in periods of

famine, and victims of disease said to be caused by malnutrition. It must also be a reproach to the mortal theories that insist that mineral additives to normal diet are necessary to restore and maintain healthy conditions.

The physical body is the objectification of mortal mind and responds to the thoughts that the individual entertains in human consciousness. There is more health-giving power in one spiritually true thought of man's perpetual well-being as the reflection of God, divine Spirit, than in a dozen packages of vitamin pills or other food supplements. And we must prove this ourselves if we are to demonstrate for others the power of Spirit to heal indigestion or food poisoning.

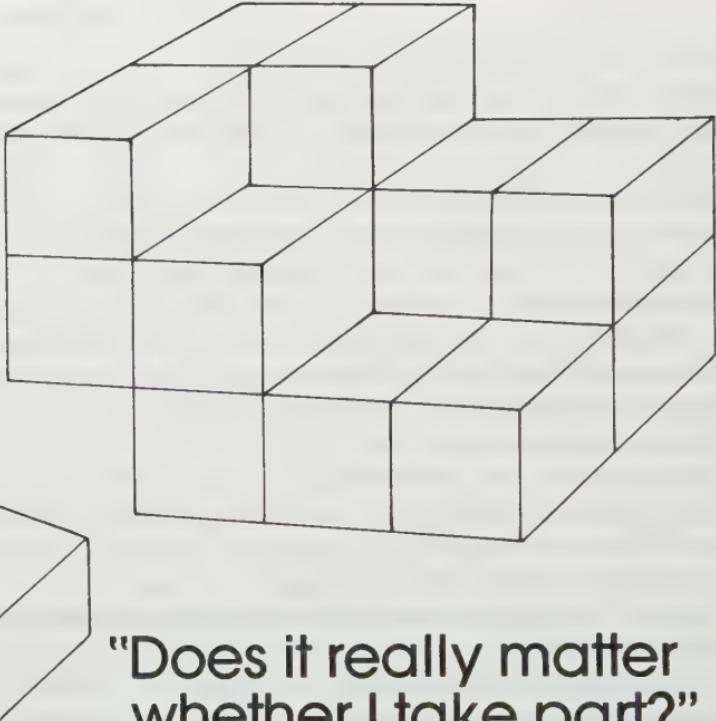
The would-be metaphysical healer gains or loses ability to heal himself and others in proportion as he gains or loses his trust in God's ability to maintain His creation in perpetual harmony. The use of special dietary means to nourish his own physical body, or the tendency to recommend their use to others, shows the individual's lack of wholehearted trust in God, which inevitably leads to loss of ability to heal through divine power.

Knowing this, even while we see the need to eat normal, sensibly prepared meals each day, we must surely be encouraged to reject the temptation to use, recommend or condone the use of food supplements—vitamins, minerals, and the like. Christian Science explains God's healing influence and upholds the standard, raised by the Master, of absolute reliance on God, Truth. It does not advocate premature abandonment of normal eating habits, but it points to the present need to shun all theories that support dietary food supplements implying so strongly, as they do, reliance on matter for our health. A faithful stand for the truth will help us prove, as Jesus did, that health and strength are the effect of Truth, the Word of God, not of matter.

Mrs. Eddy writes: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power."⁴

NAOMI PRICE

¹ Matt. 6:25; ² 4:4; ³ *Science and Health*, p. 44; ⁴ *ibid.*, p. 183.



"Does it really matter whether I take part?"

In the truest sense, the world can't go anywhere without you. Everything you say and do, or don't say and don't do, counts.

For example, when you join The Mother Church, you express in one important way your support for all that the Christian Science movement stands for. And for the many things our Church does to make Truth's light more visible to those who are searching.

Your joining also means that you value the enlightened concept of organization which Mary Baker Eddy set forth in the *Church Manual*. And this has its quiet effect in a world searching for a purer sense of organization.

If you'd like to apply for membership you have only to ask a branch church clerk or any Christian Science practitioner for an application form. Or write to:

Clerk of The Mother Church
The First Church of Christ, Scientist
Christian Science Center, Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

My war testimony was published in *The Christian Science Journal* of September 1951.

I love this Bible promise (Zeph. 3:19): "I will undo all that afflict thee"; and I have been able to prove it to a certain degree.

Some years ago, I spent eight weeks in bed with a severe heart condition. Even though for some days I could not move a finger or a toe without pain, I began to realize, "At least I can think spiritually." I began to pray to elevate my thought spiritually. I prayed, acknowledging that divine Science is the Comforter Christ Jesus promised would appear, and that this Science of Spirit, God, can heal any condition.

I asked a Christian Science practitioner to pray for me. He strongly emphasized the thought that it is never, never how serious a case may appear to be, but always how real is the perception of the Christ to the individual.

Science and Health with Key to the Scriptures by Mary Baker Eddy was my constant companion. I would take one line at a time from the book and think, "Now, how can I prove this truth?" The answer came, "Through the Christ, the spiritual, pure idea of God."

As the Bible promises (Phil. 4:13), "I can do all things through Christ which strengtheneth me." *The New English Bible* translates this verse thus: "I have strength for anything through him who gives me power."

I kept praying for a better understanding that God, Spirit, is

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

my only real Life and that my spiritual selfhood is the complete idea of Life.

One day about eight weeks later, the thought came to me, "Place your feet on the floor." I did, and walked outdoors, praising God, Love, all the way. I had caught a glimpse that the eternal Maker is everywhere and fear is nowhere. I was healed.

A number of years ago, for several days I suffered from a sore throat. I could not take any food. I could swallow only a little water and barely breathe. I asked a practitioner to pray with me.

First, I would like to say, this Science of Soul teaches that animal magnetism is the belief that there is sensation, life, and intelligence in matter. It is the belief that man is a mortal, who can suffer, sin, and die anytime. This is a lie. The practitioner, who was in a faraway city, helped me to absolutely know, in my own thought, that animal magnetism could not handle me. He opened my eyes to see that error could not set up business under my name.

I kept knowing this truth. In a few minutes I fell asleep. In about a half hour I awakened. What appeared to have been an abscess in my throat had broken, and I was completely free. This healing convinced me that *only* God has dominion over me.

Through the years, I have begun to see that God, all-active Love, is doing His very best for us—providing perfection. We can do no less for Him by expressing His spiritual qualities such as love, purity, joy, dignity, and freedom. I am grateful to realize that when we base our prayer on a joyous, spiritual understanding of God and man, we do a lot more good than the material senses ever show.

One of my favorite thoughts from the writings of Mrs. Eddy is in *The First Church of Christ, Scientist, and Miscellany* (p. 195), "Christian Science is at length learned to be no miserable piece of ideal legerdemain, by which we poor mortals expect to live and die, but a deep-drawn breath fresh from God, by whom and in whom man lives, moves, and has deathless being."

FLINT LEWIS TOWNSEND
Wichita, Kansas

[Original in German]

With a heart full of gratitude for the healing message of Christian Science, which has blessed our lives with innumerable healings, I wish to relate how we came into this wonderful religion.

As newlyweds we moved to a new area that was still sparsely populated. The beginning was rough. Since I was not used to hard work, I became very ill. We went to a doctor, who examined me and found that I had suffered an abdominal injury, which, he said, called for an operation. He had also diagnosed a kidney ailment that would require medical treatment.

When we returned to our home, we had a visit from friends, who had recently immigrated to this area, and who knew about our situation. They joyfully informed us that they had found something that could heal me—"Christian Science"! My husband and I accepted the offer with joy. Without delay we went to see a Christian Science practitioner, who lived in the city.

This teaching was completely unknown to us, but the practitioner kindly received us and explained to us truths of God and His perfect creation. An enlightenment and joy that cannot be described came over me. I was healed instantaneously and was again able to attend to all my work. This healing took place many years ago. From that time to this day we have always turned to Christian Science with all our problems. This Bible verse about God has always given me special support (Isa. 40:11): "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

We were faced with both large and small tribulations, but with the loving help of practitioners our problems were always solved. By understanding that man's life is indestructible I was healed of grief when my dear husband passed on. Mrs. Eddy writes in *Science and Health* (p. 469): "Life is neither in nor of matter. . . . Life is divine Mind."

I am now quite advanced in years, am still hale and hearty, and still enjoy the study of Christian Science, which always gives me great spiritual strength. I have often and with success applied the passage in *Science and Health* that reads (p. 406): "The Science

of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth. Then error disappears."

I constantly thank our Father-Mother God from the bottom of my heart. I am grateful for our Way-shower, Christ Jesus, for Mrs. Eddy, and also for all those dear practitioners who have supported me with prayer.

(Mrs.) FLORA AUGUSTA HARDT
Panambi, RS, Brazil



In Psalms we read (36:7), "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." This truly expresses my gratitude to God for a healing lesson I learned.

I found myself with a painful ear infection, and though I prayed earnestly to God, as taught in Christian Science, I could not free myself from this condition. I neither slept nor rested, and spent much time walking the floor. Finally, I called a Christian Science practitioner. Her prayer quickly relieved me of the pain, but in a short time it returned.

Knowing that my complete healing would occur when I understood my true relationship to God, I humbly turned to Him for guidance. These words from *Science and Health* by Mrs. Eddy greatly inspired me (p. 262): "We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being." I also knew that God is "of purer eyes than to behold evil" (Hab. 1:13).

I decided really to trust God, as mentioned in Psalm 36 above. This calmed me, and I was able to say with conviction, "No matter how bad this earache gets, I know it will lose its appearance of reality because God did not make it. Man is not material nor subject to a law of matter; he is spiritual, pure, and perfect." The pain stopped immediately. How great was my joy, not alone for the

physical healing, but for another proof that mankind can gain freedom from all ills. Though the pain recurred several times, I declared each time that there was no sensation in matter, that this aggressive suggestion had no power over me because God's law was the only power operating now and always to cast false beliefs out of my consciousness. Soon the ear drained completely and I was free. This complete healing took place three years ago, and the condition has never recurred.

This healing clearly demonstrated the power of God and taught me that persistent scientific prayer does win out over material conditions. It convinced me that we have access to the divine law of God, and it does not fail when honestly applied.

What a wonderful day it was when Christian Science first came to me. I can never express enough gratitude for Mrs. Eddy, who discovered this eternal law of God and labored tirelessly to give to all people the textbook, *Science and Health*. The Bible and this book have revealed the infinity of Life. Their study has enabled me to develop and grow, and daily inspires me. Christian Science has given me a greater understanding of God and His ever-present goodness, as well as a deeper comprehension of the words and works of Christ Jesus. Class instruction in Christian Science was one of the great experiences of my life. I am also grateful for the many fine practitioners who are so understanding and willing to help us.

(Mrs.) CHARLOTTE LONZAR
Vista, California



During the years I have studied Christian Science, our family has had many proofs of God's loving care, especially when our two children were growing up. I am grateful for the blessings and freedom we experienced then, and more recently for a most convincing and impressive proof that Christian Science does heal when earnestly and correctly applied.

For a number of years I had an unsightly hard growth on my finger. It was a source of constant irritation to me because it be-

came painful at times, and I was always embarrassed to have others see it. I had asked for prayerful help for this condition intermittently from a Christian Science practitioner.

To have this disfigurement bothered me. I was letting it practically govern me when I knew it really wasn't, and never could be, a part of my true spiritual being, created in God's image and likeness. So I again called a practitioner to help me see its unreality.

Together we embarked on a thorough and extensive study of *Science and Health* and Mrs. Eddy's other writings. It was a deeply uplifting activity. It became evident that I needed renewed inspiration and a better understanding of the healing Christ. My thought was completely regenerated. After a period of time, I noticed a marked difference in the appearance of the growth, and from then on it gradually disappeared, as all error must do. It didn't drop off—it just was no longer there—and I was overjoyed to be free of it and humbly grateful to God. The practitioner had encouraged me to keep a high expectancy of good; it was through perseverance that this healing was accomplished.

These two statements in *Science and Health* were proved to be true and effective in this instance: "Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body" (p. 242) and "Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear" (p. 572).

I can honestly say I am grateful that this was a somewhat prolonged healing, for through it I gained so much in increased inspiration and growth in spiritual understanding.

I wish to express my sincere gratitude for Christian Science. I am grateful for the efforts of the practitioner in helping me gain the dominion I have found, not only in this instance but in other healings, including recovery from a period of deafness and from a dislocated wrist.

It is a privilege to be a member of The Mother Church and of a branch church, to have had Christian Science class instruction, and to have the teachings of Mary Baker Eddy available to me and my family.

(Mrs.) MARY K. MATTHIES
Rochester, New York

It is a special joy to testify to the healing power of Christian Science, as revealed by God to Mrs. Eddy and given to the world in the textbook, *Science and Health*. On page 140 we're given this encouraging statement: "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

Coming to Christian Science from a Protestant religious home, and having been educated in a private Protestant religious school, it was natural for me to accept the teachings of Christian Science. Aided by the spiritual interpretation of the Scriptures, as given in *Science and Health*, I could easily see the continuity of God's love shown in the Bible, from Genesis to the book of Revelation. I found nothing that contradicted the teachings I had learned as a child; rather, I found answers to questions that my childhood minister could not answer satisfactorily. One question in particular was, "Why don't we witness healings now as in the time of Christ Jesus?" The minister's reply had been that these healings were not for our time. This answer left me bewildered.

I did not come to Christian Science for physical healing. When I read *Science and Health* for the first time, its pages were illumined. I gulped its message like a hungry and thirsty traveler who had come to the source of all good. I learned that physical healing was the least part of its benefits. In *Rudimentary Divine Science* Mrs. Eddy writes (p. 2): "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness." I can testify not only to physical healings but to changes in character, and to having received the incentive to work and bear witness to the truths taught in Christian Science, as the way has opened up for me to do so.

From girlhood I had worn glasses for astigmatism and near-sightedness. One evening, at a time when I had gained some understanding of this Science, I was leaving the house with a relative when I remembered I'd left my glasses behind. She said, "Now, you know that you don't really need to wear those glasses!" I accepted this statement, and the truth behind it that I was in reality the perfect reflection of the all-seeing Mind, God; and I did not wear glasses for many years. Later, when renewing my driver's license, I was told I must wear glasses for nighttime driving, but

at my next examination for license renewal, this restriction was removed. My last license renewal was in 1976, and again I passed the eye test.

In spiritualizing my thought of sight, I have studied carefully healings of defective vision related in the Bible, and the definition of "eyes" given in *Science and Health* on page 586. I have also been helped by reading articles in the Christian Science periodicals. In *Science and Health* Mrs. Eddy's answer to the question "Do the five corporeal senses constitute man?" held particular significance for me, especially this sentence concerning the corporeal senses (p. 489): "Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind."

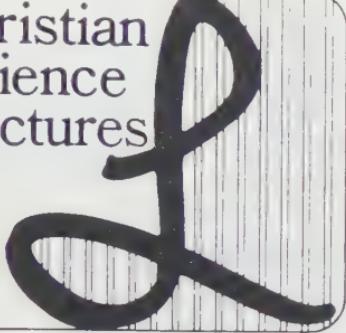
Through the past forty years Christian Science has been my only physician. I have received protection from accidents and seen the restoration of misplaced or lost articles—sometimes in most unusual ways.

More recently I suddenly found myself with a very painful condition that made walking almost impossible. The condition was not medically diagnosed, nor did I speak of it to anyone. Instead, I prayed, desiring to overcome this aggressive suggestion of life in matter. Jacob's struggle came to mind (see Gen. 32:24-30). Mrs. Eddy speaks of this in *Science and Health* (see pp. 308-309). I decided to look upon my challenge as an opportunity to demonstrate Mrs. Eddy's statements in the textbook that matter has no sensation. As a witness for the truth of scientific being, I could not at the same time be a witness for an "untruth"; and this untruth or lie finally yielded for lack of witness.

I am very grateful that through all my life I have felt God's love and care. I am grateful too for fifty years of marriage to a kind, gentle man, for our loved children and grandchildren, for the privilege of membership in The Mother Church and a branch church, and for class instruction.

(Mrs.) MARY E. SOMERS
Yucca Valley, California

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

AVON—Bristol (First): Conference Rm., Council House, College Green, 3 p.m., Sat., Jan. 14. "A New View of Prophecy" (Thorneloe)

DEVONSHIRE—Plymouth: Church, Ford Park Rd., Mutley, 7.30 p.m., Fri., Jan. 13.‡ "The Law of Christian Science Healing" (Thorneloe)

GREATER LONDON—Chingford: See local notice for place. 8 p.m., Thurs., Feb. 2.‡ "The Law of Christian Science Healing" (Thorneloe)

Romford-Hornchurch: YMCA, Lecture Rm., Rush Green Rd., Romford, 3 p.m., Sun., Jan. 29. "A New View of Prophecy" (Thorneloe)

LANCASHIRE—Thornton Cleveleys: Church, Victoria Rd., Cleveleys, nr. Blackpool, 7.45 p.m., Mon., Jan. 9.‡ "A New View of Prophecy" (Thorneloe)

LONDON—London (Eleventh): Church, 1 Nutford Pl., off Edgware Rd., 3 p.m., Sat., Feb. 4.‡ "The Law of Christian Science Healing" (Thorneloe)

MERSEYSIDE—Liverpool (Fourth): Bluecoat Chambers, School Ln., 8 p.m., Tues., Jan. 17. "The Law of Christian Science Healing" (Thorneloe)

NORTH YORKSHIRE—York: Yorkshire Museum, Tempest Anderson Hall, Museum Gardens, Museum St., 3 p.m., Sun., Jan. 22.‡ "A New View of Prophecy" (Thorneloe)

SURREY—Walton and Weybridge: Brooklands Technical College, Heath Rd., Weybridge, 8 p.m., Fri., Feb. 3. "A New View of Prophecy" (Thorneloe)

WEST MIDLANDS—Birmingham (Fourth): George Cadbury Hall, Bristol Rd., Selly Oak, 3 p.m., Sat., Jan. 21. "A New View of Prophecy" (Thorneloe)

Solihull: Civic Suite, Charter Hall, Homer Rd., 8 p.m., Tues., Feb. 7. "The Law of Christian Science Healing" (Thorneloe)

WEST YORKSHIRE—Leeds (First): Church, Headingley Ln., 7.45 p.m., Mon., Jan. 16. "A New View of Prophecy" (Thorneloe)

Keighley: Victoria Hall, Victoria Park, Hall Ings Rd., 7.30 p.m., Thurs., Jan. 19. "The Law of Christian Science Healing" (Thorneloe)

WILTSHIRE—Salisbury: Guildhall, Market Place, 3 p.m., Sun., Feb. 5. "The Law of Christian Science Healing" (Thorneloe)

REPUBLIC OF IRELAND

COUNTY CORK—Cork: Metropole Hotel, McCurtain St., 8 p.m., Fri., Feb. 10. "A New View of Prophecy" (Thorneloe)

FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

Berlin (Sixth): Studio der Akademie der Künste, 10 Hanseatenweg, 7 p.m., Thurs., Feb. 2. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

CHRISTIAN SCIENCE SENTINEL

Bielefeld: Aula des Bavink-Gymnasiums, 8 Waldhof, 4 p.m., Sat., Feb. 11. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Bremen (First): Church, 64 Bürgermeister-Schmidt-Str., 8 p.m., Tues., Feb. 7. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Gelsenkirchen: Ricarda-Huch-Gymnasiums, 50 Schultestr., 5 p.m., Sun., Feb. 5.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Lindau: Konzertsaal, Stadttheater, Fischergasse, 3 p.m., Sat., Jan. 28.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

FRANCE

Paris (First): Church, 36 Blvd. St. Jacques, 7.30 p.m., Fri., Jan. 27.

In English. French translation 6 p.m. and 9 p.m. "A New View of Prophecy" (Thorneloe)

SWEDEN

Stockholm (First): See local notice for place. 7 p.m., Tues., Jan. 24. In English. Swedish translation 8.30 p.m. "A New View of Prophecy" (Thorneloe)

GUYANA

Georgetown: YWCA, Brickdam, 6 p.m., Sat., Feb. 11. "Your Unlimited Opportunities" (McGrew)

DO YOU KNOW A CHILD WHO WANTS TO KNOW MORE ABOUT...

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These articles are collected in this pamphlet as part of a continuing effort to give young children a better understanding of the Scriptures. "Bible Stories for Children" sells for 60 cents.

Mary Baker Eddy?

"Who is Mary Baker Eddy? Let me explain . . ." is the title of a unique new leaflet about the Discoverer and Founder of Christian Science.

Originally devised as a simple way of helping young children learn about Mrs. Eddy, this "minibiography" also serves as an introduction for adults who have never heard of Mrs. Eddy or know very little about her. The text and pictures tell when and where Mrs. Eddy lived, something about her family and her years of illness, her earnest desire to know God and understand the Bible better, and her healing and discovery of Christian Science. The leaflet also touches on the writing of the Christian Science textbook, *Science and Health with Key to the Scriptures*; Mrs. Eddy's establishment of The First Church of Christ, Scientist; and other details of her work as Leader of the Christian Science movement.

"Who is Mary Baker Eddy? Let me explain . . ." is for children and adults and is only 10 cents.

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Each of these publications may be purchased at your nearest Christian Science Reading Room or directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

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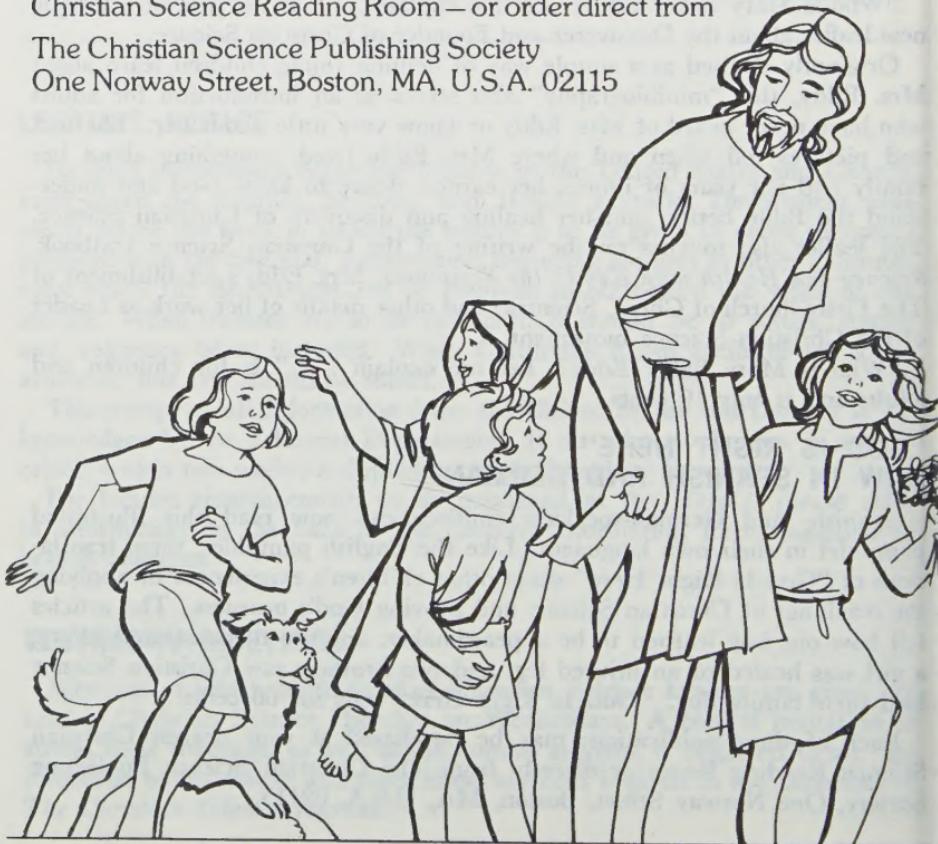
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